

THE Brethren Evangelist.

S. J. Harrison, Editor.

"Let us go on unto Perfection."

S. H. Bashor, Vice Editor.

VOLUME XVI.

ASHLAND, OHIO, JUNE 6, 1894

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ASHLAND UNIVERSITY FINANCE COMMITTEE REPORT.

LOUISVILLE, O., May 22nd, 1894.

S. J. HARRISON, EDITOR:—The following
is a statement for publication of the accounts
of Ashland University Finance Committee
May 15th, 1894, Louisville, Stark Co., O.
Cash on hand, \$88.53
Donations, \$10166.55
Expense Account—
for Stationary, \$39.03
for Insurance, 45.00
for Canvassing, 284.87
Repairs on building, 31.27 400.17

Expense Account of
sundry old accounts against
the University, 1032.95
Bills Receivable, 7709.80
Accounts Receivable, 251.30
Bills Payable secured by
mortgage, 12550.63
Bills Payable, 855.00
Accounts Payable, 379.87
Interest and Discount, 29.19
Judgment, 258.24
Furniture and Fixtures, 698.35
Real Estate, 14000.00

24210.29 24210.29

We made no computation of interest on
bills and accounts payable or on bills and
accounts receivable. Amounts due on
pledges have nearly all been paid in. We
have arranged with Dr. S. S. Garst and J.
S. Bowman, a brother to I. D. Bowman of
Philadelphia to canvass for pledges, who will
be out in a few days and raise the amounts of
pledges from ten to fifteen thousand dollars.
School will begin in September.

ASHLAND UNIVERSITY FINANCE COMMITTEE,
JOHN KEIM, SEC'Y.

It is almost impossible for us to pay our
subscription, as I am an invalid myself
and all the money that is brought into the
house my woman has to bring over the
wash-board, so you can see how it is for
yourself. I send the amount due for the
year just expired and for you to stop the
paper, for we don't feel able to have it con-
tinued longer. Fraternally,

If we have anyone who would like to
send this brother the paper send us \$1.00
and we shall put his name on the free list
for one year.

A. P. A. AND THE CATHOLICS.

[Prelude to sermon delivered by Rev. S. H. Bashor at
Parsons' Music Hall, Sunday evening, May 13, 1894.]

Christianity is not a dream. It is not a
speculation. It has never yet been at peace
with any age. It is a conflict. Its great
Founder, possessed by some mighty power,
was lifted above His time, hurled against it,
and died a martyr to the message He
brought. He constructed along new lines.
While the theologians, philosophers and the
scholars were discussing metaphysics, and
wrestling with abstract and learned questions,
then as now, He stepped aside from school
and Sanhedrim, from rigid observance and
sceptical injury, and planted the seeds of His
kingdom in the hearts of the masses.

There was "no caste, no college, no in-
side clique of adepts, and no outside herd of
dupes," but the proclamation "spiritual
equality and brotherhood."

Dealing with the problems that made up
the society of the day, He emphasized two
things as essential—Truth and Duty. He
pitted them against the age—its vices, its
corruptions, its philosophies, its glittering
pretense, its prejudices, and for it was nailed
to the cross. The cross, the spear and the
tomb, were insufficient. He answered back,
and the answer shook the world. Society
crumbled, and a new empire arose—the
empire of thought. Life was contrasted
with dogma, facts with theory, and the re-
generation of society began. "Prove all
things, hold fast to that which is good," was
a fundamental statement of the new faith.
It was a declaration that at last, in the
history of the world, a period had been
reached in which new ideas were welcome—
a spot found where they could be announced
without fear. It was the dawning of a
new day. Liberty burst the prison,
came forth and stood erect. The morn-
ing of a new civilization burst upon
the face—a civilization that said: "I will re-
form society and reform it with truth;
remodel it and remodel it with thought. I
will stand for comparison by the side of
Asiatic civilization, by the side of all civil-
izations, and ask to be judged by whatever
of good I do, by whatever of impulse and
inspiration and help I give to men."

That civilization producing the best
average citizenship, the highest standard of

morality, the clearest recognition of inherent
human rights, is the best civilization. And
by this standard alone must system and
religions be judged. The difference between
the civilization of America and Europe and
that of the East, is, that the civilization of
the West is the outgrowth and reflection of
its religion—of Christianity—while the civ-
ilization of the East has been, for thousands
of years, the primo-genitor of its religion.
Asiatic religion failed because it was the out-
growth of the thought of the age. It had
a sort of exceptional intellectual life, a fin-
ished standard of speculation as to the es-
sence and destiny of the soul; but all life
was fashioned and dragged down by animal
temptations, by the license and vice that
grow out of abnormal conditions.

Wendall Phillips tells us that "Asiatic civ-
ilization failed from no lack of intellectual
vigor or developement," and that Tocque-
ville shows us that all the social problems
and questions that agitate Europe and America
to-day, were debated to rags in Hindustan
ages ago. Every one knows that Saracen,
Spain, outshone all the rest of Europe for
three centuries. The force wanting was a
spiritual one. Body and brain, without
soul, Asia rotted away. From Confucius to
Cicero, there is light enough but no heat."
The force and heat of Christianity lie in its
adaptation to humanity as it is. In its
ability to mold, shape and direct society
along benevolent and practical lines.
"While bishops were discussing metaphysics
of the soul, and the German theologians were
dividing brains," says Phillips, "Christianity
was writing its record by the pen of Baccaria
when he taught a better system of penal laws.
I remember, of course," he continues, "the
duty and value of prayer; the place devotion
has; the need all human nature has for med-
itation and self-culture. But viewed broadly,
and noting the distinctive nature of Christi-
anity, when Voltaire thundered across
Europe in defense of Calias struggling for
rational religion, he was nearer the heart of
Christ than Jeremy Taylor when he wrote his
eloquent and most religious essays, 'Holy
Living and Dying.'"

Be that as it may, Christianity, as an ele-
mental and vital force, modifies and tames
society as a whole. In all that western civ-
ilization has accomplished, whether in the im-
pulse given to popular sovereignty, the eleva-